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Ceylon

ABOUT JAFFNA

A Booklet of information prepared for delegates to the S. I. U. C. Assembly at Vaddukoddai Aug. 24-27, 1923.

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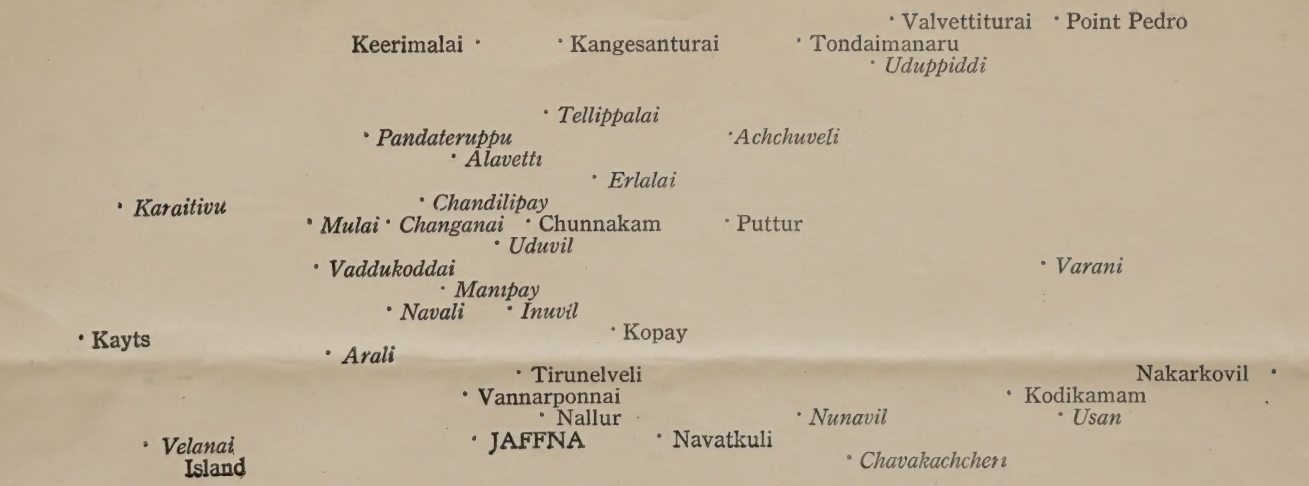
FOREWARD

No one is more conscious than the author of the limitations of this booklet. It has been hastily prepared without access to official records, and without thought of literary quality. My thanks are due to Mr. D. Saverimuttu for help in regard to the Catholics of Jaffna, and to many other friends from whose conversation I have collected whatever facts may appear in these pages.

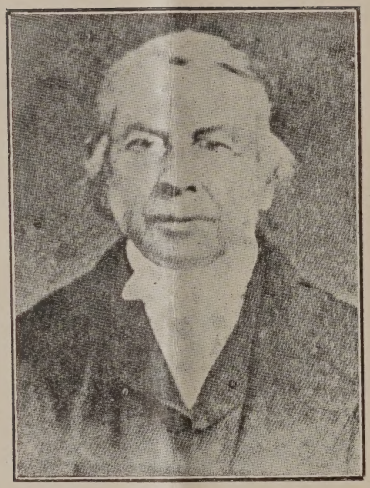
E. G. N.



Location of chief towns in Jaffna, and of *churches of the Jaffna Council, S. I. U. C,*

(Scale, 5 miles to 1 inch.)

BAY OF BENGAL



REV. DANIEL POOR, D. D.,
(first missionary at Vaddukoddai.)

ABOUT JAFFNA

1. A Bird's Eye View.

Much of the world's history has been made by island-dwellers. The mere fact that they live aloof from others seems to give islanders individuality, courage, and often a love of progress. If the island has a climate unfriendly to agriculture, if the soil is obstinate and demands much labour, then a hard-working, thrifty race is likely to develop. This has happened in Scotland and in Jaffna. The Jaffna man takes particular delight in the expression applied by Bishop Caldwell to all the Tamil race, "the Greeks or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindus."

What is the country in which these people live? At first glance it is uninteresting enough—nothing but a flat stretch of sand and palms rising a few feet above the Bay of Bengal at the northern end of Ceylon. It is a peninsula, at least during the dry season, for it is connected with the rest of the island by a sandy isthmus called Elephant Pass, ten miles east of the railway station that bears that name. But for most purposes Jaffna is very insular. The peninsula is about forty-five miles long, and seventeen miles across at its widest point (from Point Pedro to south of Chavakachcheri). East of Pallai the country is a desert with only white sand and thorny thickets; too dry even for palmyras. At Pallai (six miles from the railway bridge at Elephant Pass) the typical features of the Jaffna landscape appear—thick groves of palmyras, coconut orchards with the trees in regular rows, here and there a long stretch of these palms giving shade to the thatched huts of a village. Each house is surrounded by green and spacious grounds, in pleasing contrast to the dusty proximity of houses in an Indian village. Jaffna is a country of villages, with paddy or tobacco fields filling in most of the stretches between. Even Jaffna Town, the second city in Ceylon, is like

a big village, and most of its houses are set back from the road in coconut groves. At the western end of the peninsula is a cluster of islands, separated by shallow channels, and these complete our general survey of the district known as Jaffna.

2. Looking Backward

History obtrudes itself by many landmarks in Jaffna, and we must know some few facts before proceeding further. Tamil kings from India had been making raids on Anuradhapura and the wealthy Sinhalese kingdom for some centuries before they took any interest in Jaffna. The settlement of Jaffna is said to have started with music. According to the legend, a blind musician, Kaviveerarakavan by name, sang and played so beautifully on an ancient style of lute known as a 'yal,' that Narasingha, King of Ceylon, presented him with the sandy plain of Jaffna. The 'Yalpadi' brought over settlers from India, probably from the Malabar coast. The Tamil name of the place is still 'Yalppanam', which has been corrupted to Jaffna by Europeans. Some years later, when the settlers were being oppressed by the Sinhalese, King Kulanghai Singhaiaryan from South India came over to help the Tamils. He defeated the Sinhalese and became the first king of Jaffna about 104 A. D. He and all the succeeding kings of Jaffna lived in a palace at Nallur, in the northern part of Jaffna Town. He erected four great temples on the four sides of his palace. In this first king's reign a large number of Vellalas immigrated from India, bringing with them few of the other castes. So it is that this class of gentleman-farmers is still by far the most numerous in Jaffna.

There was no history written for many centuries. Roman and Arab travellers in the seventh century and again in the fourteenth mention a powerful Tamil kingdom in the North. There was almost continual warfare between the Jaffna kings and the Sinhalese beginning with the fourteenth

century. At one time all of Ceylon paid tribute to Jaffna. At other times Jaffna was captured and its streets deluged with blood, notably in the fifteenth century.

A few Portuguese missionaries (Franciscân fathers) came to Jaffna in 1544. But there was no rich opening for trade, so the Portuguese did not take much interest in Jaffna until Sangili, its king, massacred two hundred Christians in his province of Mannar. Mannar had been evangelized by the great Roman Catholic missionary, Francis Xavier, in 1544. The Portuguese were too busy fighting with the Sinhalese to avenge this slaughter for many years. They established a viceroy over Jaffna in 1560, but he was soon driven out by the revolt of King Pararasasegaram. After one or two more unsuccessful attempts, the conspiracy of a discontented minister of Sangili finally helped the Portuguese to become masters of Jaffna in 1617, over a century after their capture of the Sinhalese low-country. Their rule was chiefly noted for religious intolerance. Hindu temples were destroyed, Roman Catholic churches were erected by forced labour, soldiers were used to drive people to church. Many Jesuit and Dominican priests came, and by 1629 the kingdom was said to be evangelized.

After the Portuguese came the Dutch. Jaffna was the last place to which the Dutch turned their attention. A little army of Dutchmen marched north from Mannar early in 1658. They were well supplied with artillery, and soon drove the Portuguese into the two forts, one at Jaffna and the other on an island near Kayts. The sea-fort surrendered on April 10th, but the Town fort held out three and a half months, until provisions were exhausted. The surrender took place on June 22, 1658. The Dutch seem to have had the interests of the Tamils more at heart, though they also got as much profit as they dared out of the colony. They repaired some of the Portuguese churches and built new ones. They started schools at every church. Five years after the Dutch arrived they had fifteen thousand children in school, and sixty-five thousand

church members in the peninsula. But both the education and the religion must have been of a rather thin sort, for there were only two or three Dutch missionaries, and a school of several hundred boys was commonly taught by one master. Those Hindu temples that the Portuguese had overlooked were demolished by the Dutch, and even wearing the sacred ash and eating from plantain leaves were made criminal offences. None but Reformed Christians were employed by the government, and Catholic priests were hunted out of the colony. In spite of this, one Joseph Vaz, a priest from Goa, succeeded in landing in Jaffna in disguise in 1687, and strengthened the Catholics. Many of them held to the religion that the Portuguese brought them.

British rule started in September 1795. The Dutch surrendered without a blow, due it is said to an order from the King of Holland to turn over the colony to the English lest it should fall into the hands of the French. Ceylon was under Madras for two years, and it was finally separated from the Indian government only in 1802. Freedom of worship was at once granted, and except for the Roman Catholics the population reverted as a whole to Hinduism. The splendid churches were allowed to fall into ruins until some of them were repaired by the American Mission years later. The British rule has brought peace to Jaffna, except for a brief attack of the Kandyans on Jaffna in their last attempt to drive out the foreigners in 1803. A few important dates are: the introduction of trial by jury, 1811; the abolition of slavery, 1844; the removal of the Fort garrison and establishment of the Police, 1866; the introduction of the telegraph, 1869; the grant-in-aid system of helping schools started, 1870; the completion of the railway, 1905. The British were excellent road-builders even before the coming of the motor-car. Since 1921 political affairs in Ceylon have been in a muddle over the introduction of a reform scheme for electing members of the Legislative Council. The Jaffna

A CORNER OF THE JAFFNA COLLEGE QUADRANGLE

Tamils exert an influence on the government which is all out of proportion to their numbers, and the Governor, Sir William H. Manning, has favoured their claims for increased communal representation.

3. Geography

The whole peninsula and the islands have a coral foundation, and do not rise much above sea level. The north shore from Keerimalai to Point Pedro is slightly rolling, Keerimalai being forty feet high. Coral reefs fringe the shore except at a few points where breaks in the reef provide harbours. Fishing provides food for many people. The year's total rainfall is about fifty inches, practically all brought by the north-east monsoon. The average temperature ranges from 77.4° F. in January to 85.8° F. in April, an extremely even heat throughout the year. The falling of heavy dews during the months of January and February makes this season the least healthful, but during the long dry season Jaffna is a health resort if proper sanitary precautions be taken.

4. Agriculture

Though a few along the seashore go down to the sea for their living, most of the people of Jaffna are more or less directly dependent on the soil and its products. On the whole the soil is poor. Extending north and northeast from Jaffna Town there is a belt of red soil, which is the most productive. Tobacco and tapioca are the chief crops of this section. East and west of this the soil is a very sandy loam, often running into almost pure sand, which would be valuable for glass-making if Jaffna could obtain a cheap supply of the coal necessary for preparing it. In most parts of Jaffna that are low enough to hold water for some months, rice is the rainy season crop. Still, Jaffna is far from self-supporting in regard to rice, but imports large quantities from Burma. For the dry season crops, wide shallow wells are used, the water being raised by means

of well-sweeps with one or more men on top to change the balance.

The Portuguese are said to have introduced into Ceylon the papaw, pineapple, guava, and chilly, and the Dutch continued a good work by giving us tapioca. Pineapples are grown in the eastern part near Chavakachcheri. Chillies (small red peppers) are very widely grown and are freely used in the preparation of curries. The tapioca is chiefly used as an article of food by the poorest people, for most of those who can afford it make rice the staple of every meal.

The chief field grains, besides rice, grown in Jaffna are some coarse grains like millet, small beans, and small varieties of peas and lentils, all grown during the dry season. Gingili is widely grown during April and May for its oil-producing seeds. Among the vegetables, Jaffna raises chillies, small onions, brinjals, okra, gourds, spinach, yams, sweet potatoes, tapioca, tomatoes, cucumbers, and pumpkins; and from trees, the drumstick and tamarind fruit. The fruits include mangoes (for which Jaffna is justly famous), pineapples, jak fruits, oranges, limes, plantains, grapes, pomegranates, wood-apples, and custard-apples.

The palms are by far the commonest trees of Jaffna. Palmyras grow naturally and are extremely useful in a great variety of ways. The spathes, or growing flower-clusters, are tied up and cut at the end, producing a flow of sap, which is allowed to ferment, forming toddy. Unfermented toddy may be boiled to a sirup and poured into small, palmyra-leaf baskets, where it crystallizes and forms a delicious sweet. The palmyra fruit contains a jelly which is dried in the sun and used as food, though it has little nutritive value. The ripe fruits are planted in a mound of soft earth, and they send out thick, pulpy roots which are also used as food. The leaves are of some value when green as cattle-fodder, but their chief uses are for roofing houses, building fences, making mats and baskets, and in former days as a substitute for paper. Coarse rope may

be made from some of the palmyra fibres. The wood is closer grained than coconut wood, and is very valuable for construction work where a smooth surface is not needed and weight is no drawback.

Jaffna is not a specially good place for the coconut palm. The young tree requires careful watering for at least five years, and the yield is not as good as that in moister parts of Ceylon. Still, there are extensive plantations east of Chavakachcheri, around the houses in every village, and recently all along the north shore. The plantations near Pallai were originally started by Europeans, but have now passed into Tamil ownership. The coconut may be used like the palmyra for making toddy and jaggery, but the most valuable part is the fruit. The fresh juice from the unripe coconut makes a delicious drink. The white meat of the ripe nut is grated and squeezed to get out the white coconut "milk" used in making all kinds of curries. The leaves are woven into 'cadjans' to make fences, to make roofs, or to build entire houses. The coir fibre makes good rope and carpet.

The arecanut palm is another familiar sight in every village, and the unsightly red colour made by chewing the nut with betel leaves is found in all ranks of society.

Tobacco is the most valuable crop of the Jaffna farmer, and is the greatest export of the peninsula. Jaffna tobacco is much used in South India and in the rest of Ceylon. The Department of Agriculture has experimented in recent years at its station at Tirinelveli, just north of Jaffna Town, to find a tobacco adapted to Jaffna soil and salable in the European market. White burley has been introduced and is now grown along with the old variety to some extent. The tobacco is cured by the growers, and sent to Jaffna Town to be manufactured into cigars. The cigar-rollers are notorious as the least law-abiding class in Jaffna.

In general, it may be said that farming does not pay in Jaffna. Unless one receives the land by inheritance or dowry, one cannot become a

farmer. Land values are out of proportion to the yield that may be expected, due to a sentimental desire that the Jaffna man has for owning land. Most paddy land produces only a fraction of one per cent on the investment. The question may be fairly asked, "Where does Jaffna get its money from, if not from its chief occupation?" The answer is, "The Straits." Until the last few years the Federated Malay States welcomed men from Jaffna, and paid them well, not only in rubber and tin, but in government service and teaching. Jaffna's prosperity depends to a large extent on the money received from this El Dorado.

5. Religions

Despite nearly four centuries of preaching of various forms of Christianity, ninety per cent of the population are still Hindus. Definite figures are not available at present, but of the population of 330,560, about nine per cent are Roman Catholics and one per cent belong to the three divisions of Protestants,— Anglicans, Wesleyans, and the South India United Church. The Mohammedans are about as numerous as the Protestant Christians.

The Hindus are all Saivites, though that does not say they are all alike in their beliefs. Those who have been educated have come so much under Christian influences that all of the upper grades of society are permeated with ideas of social service and love that could come only from the Galilean. The more sensible Hindus are trying to refine their religion and make it more spiritual. The monotheistic idea has taken strong root, although idols of grotesque form are still used. Christ is recognized as a great 'guru'. Still, there is the darker side of the picture among the less educated. To them, Hinduism means little but society. Every temple has its festival where crowds gather once a year. At these times, self-torture by 'kavadis' is fairly common. Dancing-girls are still to be found, though fortunately they are not very numerous. Goats are still

slaughtered as sacrifices at some places, notably at Arali and Tellippalai. Child-marriages are becoming quite rare. Young Men's Hindu Associations in some of the villages are doing a little to stop degrading customs, but the best agency for purifying Hinduism is still the Christian school. The Hindus in recent years have been building their own schools in many places. They have primary schools in nearly every village, and three 'colleges'—Jaffna Hindu, Manipay Hindu, and Parameshwara. The only school for girls is Ramanathan's, near Uduvil.

Roman Catholics are found largely along the coast, for they draw chiefly from the caste of Peter. Their institutional work is very large. There are two large convents, one at Jaffna and the other at Illavalai, near Keerimalai. The Society of the Brothers of St. Joseph, with headquarters at Illavalai, is a teaching body with English schools at Illavalai and Kayts. There are a theological seminary and a high school in Jaffna Town, two orphanages, and an industrial school. The Catholic Press prints the "Catholic Guardian," which appears separately in English and Tamil every week. The Jaffna Catholic Club has a fine site in the Pettah, and serves as a recreation centre for educated young men. There are two hundred Catholic churches in Jaffna. St. James' Pettah, St. Anthony's Pasaioor, St. Thomas' Mathagal, and Mater Dolorosa at Illavalai may be selected for special mention. The Catholics are also noted for pilgrimages and festivals. Kayts has a big feast early in August where 20,000 assemble. There is a deplorable tendency among Hindus and Protestants to speak of Catholics and Christians as distinct, and there is very little co-operation between Catholics and non-Catholics.

The Church of England confines its work to Jaffna Town and a small district to the north-east. Statistics are not available, but my impression is that its adherents are slightly more numerous than the Wesleyans. There are important churches

at Chundikuli, Nallur, and Kopay. St. John's College for boys at Chundikuli is one of the best secondary schools in Jaffna, and there is a girls' school adjoining. They have another English school at Urumpirai. Five missionaries are at present stationed at the schools in Chundikuli and Nallur.

The Wesleyan work in Jaffna is not so important as it is in other parts of Ceylon. The total Christian community in the five churches amounts to over 1200, and there are 628 church members. Eight missionaries are stationed in Jaffna, Puttur, and Point Pedro. Jaffna Central College facing the Esplanade is a secondary school of about four hundred with a few college students. Nearby is Vembadi Girls' High School with 233 pupils. Connected with Vembadi is a training school for women teachers, a union institution to which the American Mission and Church Missionary Society contribute and send students. At Puttur is a small dispensary and a training home where Christian girls are trained for nursing and evangelistic work.

6. The American Mission

Edward Warren reached Jaffna on July 11, 1816, after a long palanquin journey from Colombo. He was soon joined by three couples, Rev. and Mrs. James Richards, Benjamin Meigs, and Daniel Poor. Though not trained as doctors, Warren and Richards set up a temporary dispensary at Tellippalai that first year. This, the first medical mission work, was transferred to Pandaterruppu in 1820, where Dr. John Scudder founded a hospital and started the long line of Scudders who have given their lives to service in India. Dr. Scudder's hospital building is still standing, and still in use, though not as a hospital. Rev. James Richards was the only member of the original 'haystack' prayer meeting at Williams College to reach the foreign field. After six years of illness

DR. SCUDDER'S OLD HOSPITAL AT PANDATERRUPPU

he died at Tellippalai in 1822. His grave may be seen near the church.

Work at Vaddukoddai was opened up in 1816, and in 1823 the little boarding school there was combined with those of Tellippalai and Uduvil. Thus was started the first institution for higher education in Ceylon, and one of the earliest in the Middle East. This was known as the Central School or Academy until 1827, when the name American Mission Seminary was given. To avoid confusion with other missions, it was called Batticotta Seminary after 1846. The course of study took from six to eight years, and was roughly equivalent to an American high school and college course.

Rev. Miron Winslow started a Central School for Girls at Uduvil in 1824, one of the first girls' boarding schools in mission lands. Between 1846 and 1913, Uduvil had only two principals, Miss Eliza Agnew for thirty-seven years, and Miss Susan R. Howland for thirty-five years. Both Tamil and English were taught until 1855, when the English school was closed, to be re-opened in 1897.

Two missions in India were started by the American Ceylon Mission. The mission was reinforced in 1834, and two new fields opened up,—Varani and Chavakachcheri. At the same time, four families, the Todds, Lawrences, Poors, and Halls, were sent to start the Madura Mission. In 1836 the Winslows and Scudders founded the Madras Mission, which has since grown into the Arcot Mission.

Printing has always been an important feature of mission work in Jaffna. The press was started in 1835. In 1840, 'The Morning Star' was begun as a Tamil weekly. Later it was published in English and Tamil together. The press was a pioneer in the printing of school text-books in Tamil. The early missionaries did much translating, especially of scientific books.

By 1831, the first five churches were separately organized. At that time Vaddukoddai had 69 members, Uduvil 49, Tellippalai 29, Manipay 24, and Pandaterruppu 21. The Native Evangelical Society was founded in 1832, the first home mission society in any mission land. For many years it supported a missionary in India, but in recent years has found scope enough for its activity on the islands adjoining Jaffna. In June of each year the Society conducts a big all-day meeting which is attended by people from all the churches.

Temperance work began in 1834, when the missionaries themselves decided to give up wine and beer. With strong Hindu co-operation the local option campaign has been pressed in recent years with great success, in spite of the coolness of the Excise Department, which manufactures and distributes all the arrack sold in the province. A large number of taverns in the villages have been closed. To Karaitivu goes the honour of being the first district to abolish all taverns.

Medical work lagged behind for some years after the departure of Dr. Scudder. Dr. Ward worked for a time at Vaddukoddai. But the great days of medical work began in 1847, when Dr. Green moved to Manipay and started the hospital still known by his name. In addition to hospital work, Dr. Green did great service to following generations by translating many scientific works into Tamil and by training a number of doctors. The hospital was rebuilt in almost its present form in 1893 under the Scotts. The dispensary at Karaitivu was added in 1906.

A new station, Uduppiddi, was opened in 1844, and a girls' boarding school there in 1868 to serve the needs of the section east of the Salt River. Varani had previously been tried, but was found too malarial.

The deputation that came to India and Ceylon in 1855 introduced, or at least encouraged, a re-

volutionary change in the educational policy of the mission. Previous to this, those in charge of the Batticotta Seminary and other institutions had devoted themselves to providing the best possible education as a means to dispel error and pave the way for Christian truth. The mission gave up all English education in 1856 for four reasons:

1. The mission was short-handed, and none of its members especially interested in higher education.
2. A number of those who became Christians in the schools had reverted to Hinduism.
3. Education was being used merely as a stepping stone to positions and money.
4. The emphasis was away from Scripture and Tamil and too much on Science and English.

While no one questioned these objections at the time, the policy of giving up educational work threw the American Mission out of its cherished position as the intellectual guide of the people. The Tamils demanded English, and they got it. Other missions and many Hindu schools met the demand. A private Tamil Christian enterprise, the Batticotta High School, tried to fill part of the need. It occupied the east end of the Vaddukoddai Church, formerly a missionary residence, from 1856 to 1910. The Tamil Training and Theological Institute founded at Vaddukoddai in 1859 was short-lived, and found great difficulty in obtaining Tamil text-books for the higher classes. In 1871 it was removed to Tellippalai, and the theological feature dropped. The field was prepared for the Tamil gentlemen who got together and with the support of the mission started Jaffna College, the first real college under the American Board.

Increased responsibility was thrown onto the churches in the sixties, more pastors were ordained, and an advance was made towards self-support. By 1882, the churches were practically self-supporting. The use of bible-women in evangelism was begun in 1864.

Financial reinforcement after the long post-war depression in America, struck Jaffna in the eighties, the Misses Leitch being especially active in raising funds. One of their projects, McLoed Hospital, was started in 1898. Dr. Isabel H. Curr came from Scotland to take charge of it, and she has made it one of the largest hospitals in Jaffna.

Educational work has been most prominent during the last fifty years. Jaffna College was for the first twenty years not affiliated with any university, though giving a college course. For the next fifteen years it was connected first with Calcutta and later with Madras, and prepared men for the B. A. examinations. Madras examinations were found to be very hard, and did not lead to very high positions in Ceylon, so Jaffna College with the other Jaffna schools became a high school in 1908. This change caused an increase of numbers which has continued ever since. Preparation for the London Intermediate examinations is now the highest work done. Uduvil started the training of women teachers in 1885, and had a flourishing school until 1921, when it was merged with similar schools of the other missions. The Uduvil Girls' English School teaches up to the Cambridge Senior examination. The village schools, which had eighty pupils in 1817 and 6,000 in 1836, had 10,000 in 1914. The Press, a great auxiliary to educatiou, was bought back from private ownership and placed in its present position at Tellippalai in 1902. Continuing the mission's practice of being first in every line, the first College Y. M. C. A. in Asia was started at Jaffna College in 1884, and the first Christian Endeavour Society in mission lands at Uduvil the following year.

7. The Jaffna Council

As early as 1903, a Council similar to the present one, composed of pastors, laymen, and missionaries was started under the American Mission. There was no great change when it joined the

PASTORS AND PREACHERS OF THE JAFFNA COUNCIL, 1917.

South India United Church in 1910, except an increase in the amount and variety of its work. At present, such matters as the location of Tamil ministers, the management of vernacular schools and all questions of church finance are in the hands of the Council. The mission still retains control of the two girls' boarding schools, Tellippalai Boys' School, the Press, the two hospitals, and a little evangelistic work.

The total Christian community served by the S. I. U. C. in Jaffna is about 15,000. There are 22 churches, 16 of which are entirely self-supporting. Their total membership is 2518, with 3091 in the Sunday Schools. The largest churches are those at Uduvil, Navaly, Tellippalai, Vaddukoddai, Uduppiddi, and Manipay. There is a mission force of about twenty, but only eleven ordained pastors. In the various schools there are over 11,000 pupils, over 9,000 of whom are in the ninety vernacular schools.

8. Some Points of Interest

Jaffna Town has a population of 42,436 (1921 census). During the last twenty years it has passed Galle, and is now the second city in Ceylon. It is a seaport, though large vessels can only approach Mandaitivu, two miles away. Small sail boats carry on a local trade to Kayts, eleven miles west through the lagoon, and across the strait to India. It is a scattered town, with two main business sections, *Pettah* and Vannarponnai. The former is nearer the railway station. Most of the Burghers, who are more or less directly descended from the Portuguese or Dutch, live in this section. Here is Main Street, where all the shops selling European goods are located. On Main Street one also sees the Y. M. C. A. Going eastward one passes a private hospital, the Catholic Club, Education Office, Convent and Seminary, and St. John's College. The last has the Twynam Museum, containing a large collection of natural

and manufactured products of Jaffna. Near St. John's is the Kachcheri, or offices of the government for the Northern Province. This is situated in extensive grounds known as Old Park.

At the western end of Main Street is the Esplanade, faced by the Resthouse (8 beds). Across the street from this is the court house, always a busy place on court days. Jaffna has very few crimes but an abundance of law-suits. The next in line is St. Peter's Church (Wesleyan) followed by Central College and then two bungalows of the Wesleyan Mission. The Esplanade is a broad open stretch surrounding the fort on the land side. It is used as a public playground, and one sees tennis and cricket or football going on every afternoon. On the Esplanade in front of the Resthouse is Ridgeway Hall, a building erected in Dutch style to serve for public meetings. It is however too small to be of much use. Farther on is the Police Station with its barracks. Toward the north end of the Esplanade one sees a little Hindu temple next to the moat of the fort, and at the north end the Clock Tower built about 1880 to commemorate the visit of the then Prince of Wales to Ceylon.

The Jaffna fort is the most perfect fortification remaining in Ceylon. It is pentagonal in shape, surrounded on four sides by a moat which connects with the lagoon. The walls are of coral stones, but well-built. The Portuguese built the fort in 1632. The Dutch rebuilt it, and it has been repaired by the British. A fine view of the surrounding country may be had from its walls. Inside the fort are the jail, King's House for high officials who visit Jaffna, and residences for a number of government officers. The largest and most historic building is the church, built by the Dutch about 1700. One of the wings contains some stone tablets from the Portuguese church, our Lady of Miracles, which stood on the same site. It is a lofty building in the shape of a Greek cross. The pulpits and raised seats for of-

ficials are of the finest kinds of Ceylon wood. Set into the floor and walls are tablets and statues commemorating the Dutch commanders as well as the English officers who died in Jaffna. At present the church is used only occasionally for union coventions and the like.

Vannarponnai is the section of town north of the Esplanade. Toward the railway station is the Civil Hospital, which has a hundred beds. Along the shore west of the fort is the infectious diseases hospital. Vannarponnai has the Grand Bazar, the largest market in Jaffna. Small shops selling grains, cloth, hardware, etc.. line the nearby streets which are narrow and winding in contrast to the wide straight streets in the Pettah. The goldsmiths of Vannarponnai are famous for gold filigree work, specimens of which nearly all Tamil ladies wear. Cigar-rolling is one of the chief occupations along the side streets. Last year a coconut oil factory run by machinery was started, but many of the squeaking bullock-power mills are still found in the town. Hindu College, the Y. M. H. A., the Mohammedan Young Men's Association, and the tall fezes seen in the bazar, show that this is the Hindu and Mohammedan section of town. There is a large Wesleyan boys' school and a Wesleyan Church here, however.

A word should be said of the north-eastern section of Jaffna, *Nallur*. This was previously mentioned as the ancient capital. Near the second milepost an old gateway is pointed out as one that belonged to the palace of King Sangili. Nearby is a large C. M. S. church and Girls' Boarding School. The Kandaswami Temple along the road is not imposing architecturally, but has the largest festival in Jaffna. Some weaving and dyeing are carried on in Nallur.

Leaving Jaffna by the shore road, one goes west through fields and across salt marshes and waste stretches bordering the lagoon. The small village of Arali is passed at six miles, and another

mile brings one to *Vaddukoddai*. Jaffna College is situated on the southern edge of this scattered village of 7,000 people. The College buildings are first seen. There is the Principal's bungalow, rebuilt in 1915. Next to this is the College House, built by the Dutch or perhaps by their predecessors. One end is used as a residence and the other as the office. Ottley Hall was completed about 1832, and was the chief building of Batticotta Seminary. It contains a hall, class rooms, and a dormitory upstairs. The Y. M. C. A. tablet is worthy of notice, and also the portraits of former principals. North Row houses the Library, one of the largest in the island, several classes, and temporarily the manual training shop. South Row contains seven class rooms. The Hunt building on the west side of the Quadrangle has large Physics and Chemistry laboratories, and two spacious dormitories upstairs. The last three buildings have all been built since 1915. Jaffna College is a secondary school giving preparatory work, amounting to eleven years in all. The highest classes are the Intermediate Arts and Science classes. Affiliated with the College are eight elementary English schools with a total of about 1200 students. The largest of these is at Chavakachcheri. There are six hundred boys on the roll of the College, 200 of whom are boarders.

Across the road is the church, built by the Dutch Commander (later Governor of Ceylon), Laurens Pyl, in 1678, as the inscription over the door says. The Portuguese had a church on the site earlier. Without the wall built by the American Mission cutting off the eastern third, the church would be the largest in Jaffna. The back end of the building now serves as a College dinning hall. Near this is the Intermediate Hostel and the block of open class rooms of the Lower School. The Tamil primary school occupies the building south of the church.

Continuing westward two miles from Vaddukoddai, the road crosses the Punnalai causeway, stretching for two miles across the shallow lagoon to

Karaitivu. The lighthouse on the northwest point of this island is ninety-seven feet high, one of the highest in Ceylon. At the south end of Karaitivu one crosses by ferry over the narrow channel that forms the westward entrance of the Jaffna lagoon. *Kayts*, as the village here is called, is a busy seaport for sailing vessels, and the only port in Jaffna which is usable all the year. One of its chief exports to India is chank shells, which are found in the neighbouring waters. A little shipbuilding is done here. Half a mile out in the entrance of the harbour is Fort Hamenhiel or Ham's Heel, so called, it is said, because Ceylon on the map looks like a ham, and Kayts is at the 'heel'. The fort covers a small rocky island. It is kept in repair for occasional use as a quarantine station. *Delft*, the farthest island is a breeding place for small, wiry ponies. The other islands are known mainly for palmyra baskets and mats.

Northward from Vaddukoddai, one comes to *Pandaterruppu*, three miles distant. Here is located the old hospital building, now the residence of the headmaster of the English School which stands just behind it. The latter is on the foundations of the former mission house. The church building is of Dutch origin. Taking the road to the northest, five miles brings one to *Tellippaḷai*, the first centre of American Mission work. Here the grave of James Richards may be seen. The church is one of the most beautiful in Jaffna. Sanders Hall is the building of the Tamil Boarding School where boys are taught basketry, woodworking, and printing, in addition to the ordinary branches. The Press adjoins this. It is the only press in Jaffna that does more than job work. The buildings along the road are occupied by a flourishing Boys' English School. The large bo tree along the road just north of the mission house is the scene of a yearly goat-festival. A mile north is *Maviddapuram*. The large temple on the east side of the road is noted for its car festivals. A mile farther (eleven miles north of Jaffna) is *Kangesanturai* the northern terminus of the railway. Steamships occasionally

call here during the southwest monsoon, but the open anchorage is unprotected in the other season. Here one sees very extensive foundations for a fortress started by the Dutch but never completed. A lighthouse and a government Resthouse are located along the shore. Two miles west of Kangesanturai is *Keerimalai*, the most sacred place in Jaffna. The spring of fresh water flowing into a fine stone tank on the very edge of the sea is said to possess marvellous healing properties, for water from the Ganges flows to it by an underground passage! The wall-paintings in a nearby 'madam' are worth a visit. The little hill to the east is the highest in Jaffna.

Five miles east of Tellippalai is *Achchuveli*. Ruins of a very large and fine Dutch church are seen behind the present church. Philip Baldaeus, the Dutch missionary and historian, lived here for some years. Five miles farther east, after crossing the Tondaiman Aru, a shallow arm of the sea, one comes to the *Uduppiddi* mission station. There are a girls' boarding school and a boys' English school here. Along the enclosed lagoon near here, at *Karanavai*, there are salt-pans where sea water is evaporated by the sun's heat. A mile north of Uduppiddi is *Valvettiturai*, a fishing port abounding in 'kaddumarams.' A little ship bulding is done here, but the chief attraction is the 'gopuram' of the Amman temple, the finest in Jaffna. Just west of this is *Urikkadu*, a health bungalow of the American Mission, and a mile farther west some large caves which one may explore with a lantern for a considerable distance. Five miles east of Valvettiturai, the road along the shore winds around the northernmost point of Ceylon, Point Palmyra, and comes to *Point Pedro*, a large town with an anchorage for ships. Hartley College, the largest of the Wesleyan schools, and a girls' boarding school are situated here.

If one goes eastward from Vaddukoddai, the road follows a devious course through closely-connected villages. *Sanganai* (three miles) is a busy market town, and produces pots of the red clay

found nearby. The new church is some distance back from the road. Well-preserved ruins of a Portuguese or Dutch church are seen just west of the market. Two miles farther is *Manipay*. The Church building straight in front of him is said to have caused the idol in the Hindu temple to turn around. At any rate this temple now faces west. The Green Hospital, Memorial English School, Manipay Hindu College, and a number of fine residences make this village attractive. It is five miles from Jaffna town. *Uduvil* is a mile and a half further east. The Girls' Schools have several fine buildings. The kindergarten, "baby boarding", domestic science, and music are some of the features stressed. Six missionary ladies are now under appointment here. There are about eight hundred pupils, over three hundred of whom are boarders. A Hindu girls' school occupies a beautiful building half a mile east of Uduvil. Turning south half a mile, one comes to the McLeod Hospital at *Inuvil*. It has extensive grounds, and a large number of trim cottages. Over ten thousand treatments were given last year. Over a mile north is the market village of *Chunnakam*, where there is a Hindu Classical School giving instruction in Tamil and Sanskrit. *Kopay*, four miles southeast of Uduvil, is the site of the Teachers' Training School and the Technical School, both run by the government. Four miles northeast of here is *Puttur*, a Wesleyan mission station, where there is a remarkable well thirty feet across and about thirty-six feet in depth. The water is salty at the bottom and fresh at the top.

Lack of time forbids me to speak of many other things that deserve mention in a list of the sights of Jaffna. The only purpose of writing this little book is to give a few facts that will make you, friend Delegate, feel that you are really acquainted with Jaffna before you leave the 1923 Assembly. We hope you will like the place and the people so well that you will want to come again soon.

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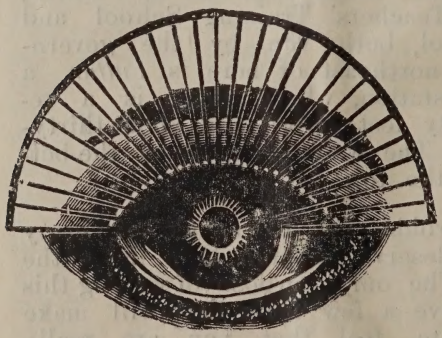

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